MANGALORE UNIVERSITY

‘A Study to assess the Quality of life, underlying Vulnerability, Social exclusion, and Inclusion, of Women belonging to Scheduled Caste in Rural taluks of Davanagere District.’

SYNOPSIS
Submitted for the Pre-submission colloquium of Ph.D. Thesis
in partial fulfillment of the requirement for the Award of Degree of
DOCTOR OF PHILOSOPHY (Ph.D.) IN SOCIAL WORK

Submitted to
Department of P G Studies and Research in Social Work
Mangalore University, Mangalagangothri
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AUGUST – 2023

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1. INTRODUCTION:

Though the social philosophers say that all human beings/mankind are born equal, the social reality is that, not all human beings/ mankind are born equal. There are inequalities expressed in terms of the differences in terms of age, sex, color etc., mankind lives in groups. Among these groups we find differences which are stratified as low and high, class, caste areimportant types of stratification found in societies. Caste is a unique system of stratification found in India over centuries and which has continued to be of critical importance. In the years that have passed after independence, India has been involved in a sustained effort to make a democratic political system based on majoritarian decision making, uplifting the most seriously disadvantaged sections in the Society.

One such disadvantaged section in the Indian community, once disparagingly described as ‘Untouchable’. Those at the bottom of the Hindu caste hierarchy, who are now called as “Scheduled Caste” As stated earlier, any person who wants to understand the India social structure should have the knowledge of Indian caste system. Sir Herbert Rinsely defines caste as “A collection of families or group of families bearing a common name which usually denotes or is associated with specific occupation, claiming a common descent from a mythical ancestor, human or divine, preferring to follow the same hereditary calling and are regarding by those who are competent to give an opinion as forming a single homogenous community (1990:14)

The word “caste” is derived from the Portuguese word ´Casta´ meaning “race”, lineage or pure stock, which in turn is divided from Latin word ´Castus´ means morally pure disintegrated & unpolluted. In a broader context, caste system subasumes Varna and jati, though they are not interchangeable. Varna literally means color and refers to the four-fold division of society into Brahmana, Kshatriya, Vaishya and Shudra. Untouchables are found outside the Varna scheme and ranked below the Shudras. Those castes at the bottom of “Ritual scale” were generally at the bottom of the local economic scale as well, so that ritual degradation and material deprivation and dependence reinforced one another. The notion of the purity and pollution has separated untouchables from the other groups, and imputed with maximum degree of ritual and social impurity, the occupation of these castes was held to

be at the lowest in the hierarchy. Being outside the fourfold classification of society, they were known as “Panchamas” (The fifth Varna).

1.1.Untouchables to scheduled caste:

Though the caste system is more than 2000 years old, untouchability is of a later origin (Gupta 1993:139). The Panchamas (The fifth caste) suffered many disabilities. They were segregated from general habitation and were restricted to live in the village boundaries. Perhaps the earliest and simplest image of untouchability is embodied in the term ´out caste”. In this view, to be an untouchable is to be beyond the reach of Hindu culture and society to bealmost cultureless (Abbe Dubois 1991, page17)

Thus, the untouchables were involved in occupation which were usually considered to be polluting or defiling. Swine herding is defiling because swine defiles leather defiles, and consequently the making and repairing of shoes became an occupation of the untouchables. Occupations like scavenging, removing carcasses from the village etc., became the occupations of the untouchables. The discrimination is to the extent that they were not allowed to wear shoes, golden ornaments to milk the cows, and both men and women were forbidden from covering their bodies above the waist (Ghurye 1990:13).

Being debarred from entering temples, they sought to propitiate the local deities and demons by scarifying unclean animals such as pigs and cocks. They also suffered from many religious disabilities as no Brahmin performed any ceremony for them. Education and learning of sacred scriptures were denied to the untouchables. The term scheduled caste appeared for the first time in April 1935 when the British government issued the Govt of India (Scheduled Caste) order 1936, specifying certain castes races and tribes as Scheduled castes.

Various names:

At different times in history, they have been called by various names such as “Untouchables”, Harijans (a glorified term, coined by Narasimha Mehta and adopted and popularized by Mahatma Gandhi) “Exterior Castes (used by J.H Hutton), “Depressed classes (by British officials) “Outcastes,” Paniahs (Commonly, but undoubtedly defined from the Tamil word para or parai, the drum. In more ancient times the term “melchha” chandala (used by Manu) also panchama (the fifth class), Avarna (i.e outside the four varnas), Nishada, Paulkasa, Antyaja, Atishudra etc. were used. Avarna also means without a varna. Untouchables was the

commonly used term to designate those outside the four varnas, since their touch believed to be caused pollution of the others.

In the early years, they were called as depressed classes indicating their poor, social and economic condition. In 1931, the census superintendent for Assam suggested the term "Exterior caste" for them. Dalit is a recent coinage and came into light in the 1970's in Maharashtra with the formation of distinct political party, 'Dalit panthers'. As it is now used, itimplies a condition of being underprivileged and deprived of basic rights and refers to people who are suppressed on account of their least birth.

(Ref: S.M Michael, "Dalits in modern India" page12). Scheduled caste is the most widely prevalent classificatory term used to designate their classes. In 1936, for purpose of giving effect to the provisions for special electoral representation in the government of India Act 1935, Some untouchable caste was listed. From then onwards the term scheduled castes has been in vogue and the constitution of India has accepted it. One among the most confusing factors since a long time is all about describing 'Quality of life'. The standard of quality of life differs from region to region throughout the world. There are many factors that affect quality of life in India. Indian sub-continent has lot of sub factors that divide its population such as Religion, Caste, economic status, ethnicity, regional, political and social background. In fact, all these sub factors have direct impact on deciding the quality of life in Indian scenario. Under the Vedic concept of Varna ashrama system of social classification of people, the Scheduled caste population in India has been looked down socially since the age immemorial and the vulnerability associated with Scheduled Caste women is much more severe in its intensity. The Scheduled caste women have undergone suppression both within and outside their families. They are not allowed to have formal education and freedom of participation in decision making etc. The level of ignorance among Scheduled Caste women especially in rural areas still remains pathetic. Immediate attention is required to assess the level of vulnerability level of Scheduled caste women. The present proposed study is an attempt to explore their quality of life along with the problems faced by them such as vulnerability and Social exclusion. The study will also include sincere attempt to understand the level of social inclusion for which the Scheduled Caste women have undergone. Governing factors for the vulnerability, social exclusion and social inclusion of Scheduled Caste women of rural areas of Davangere District of Karnataka State, India, need to be recognized and addressed.

1.2.Conceptual Framework:

In the proposed research, it is intended to conceptualize the nature and dimensions of the caste-based discrimination and its relation with poverty and social exclusion and inclusion of the socially vulnerable group of Scheduled caste Women in the villages. Here, the interrelated concepts will be explained to understand and analyze the various dimensions of the proposed research.

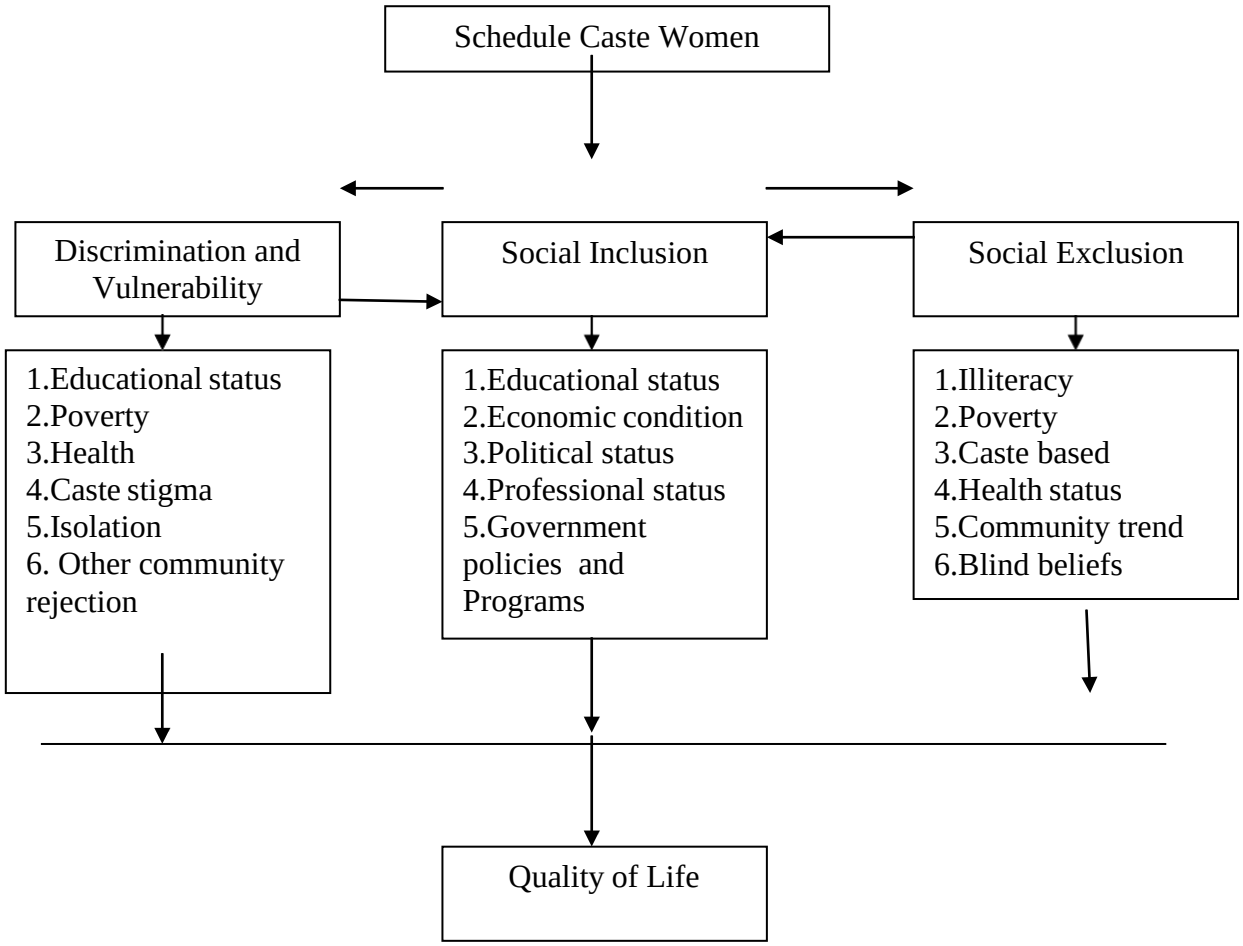
In its broadest sense, **social vulnerability** is one dimension of vulnerability to multiple stressors and shocks, including abuse, social exclusion and natural hazards. Socialvulnerability refers to the inability of people, organizations, and societies to withstand adverse impacts from multiple stressors to which they are exposed.

Social exclusion is the process in which individuals or entire communities of people are systematically blocked from rights, opportunities and resources (e.g. housing, employment, healthcare, civic engagement, democratic participation and due process) that are normally available to members of society and which are key to social integration. Social exclusion is a broader concept than poverty, encompassing not only low material means but the inability to participate effectively in economic, social, political and cultural life and in some characterization's alienation and distance from mainstream society. (Duffy, 1995)

A socially inclusive society is defined as one where all people feel valued, their differences are respected, and their basic needs are met so they can live in dignity (Cappo, 2002). In a socially inclusive community, residents have opportunities to participate fully in the social, economic and cultural life of their community. Social inclusion policies facilitate access to employment, education, health, housing and democratic processes. These socially inclusive policies create health and wellbeing for individuals by creating a supportive community (Ferrie, 2008).

Quality of life (QOL) is the general well-being of individuals and societies, outlining negative and positive features of life. Standard indicators of the quality of life include not only wealth and employment but also the built environment, physical and mental health, education, recreation and leisure time, and social belonging. According to the World Health Organization (WHO), quality of life is defined as "the individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals."

1.3.Conceptual framework of the study:



2. Review of Literature

The issues of exclusion and discrimination assume special importance in the Indian context wherein Scheduled Castes (SCs) and Scheduled Tribes (STs), who together constitute nearly one fourth of the Indian population, have traditionally suffered from social exclusion. While these population groups are numerically important, they continuously lag behind the other social groups in various social, economic and political indicators of development (Mamgain, 2013.

Literature Mapping	
Variables	Literature Reviewed
1. Discrimination and Vulnerability 2. Social Inclusion and Exclusion 3. Welfare Interventions and measures taken by govt towards quality of life	2015, B. (n.d.). Education and empowerment of scheduled caste women. A, S. R. (n.d.). Status and role of women in scheduled castes. Banu, Z. (2001). *Tribal women empoerment and gender issues.* Biswas. (2014). Education and Empowerment of Scheduled Tribe Women. castes, T. i. (2015). Vikas Singh . D, G. (2019). Impact of micro finance on empowerment of scheduled caste women. Dasaratharamaiah. (2019). Education and socio economic development of Schedu;ed caste women. Devi, P. P. (2010). Empowerment of rural scheduled caste women:. Dhal, S. K. (2020). Socio economic initiative of government and its efficacy on tribal women. Dhavaleshwar. (2016). the role of social worker in community development. Dunn, D. (1993). Gender Inequality In Education and Employment in the Scheduled Tribes of India. Gandhimathi. (2020). political empowerment of scheduled tribes women elected representatives through panchayat raj. Gautam, D. D. (2019). IMPACT OF MICROFINANCE ON THE EMPOWERMENT OF SCHEDULED CASTE WOMEN. Ghosh. (2013). Empowerment as an indicator od development of

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K, H. (2008). Poverty and Marginalisation, challenges to empowerment of scheduled caste womne.
K, P. J. (2016). Domestic violence against scheduled caste women.
Kakati. (2014). culture and women empowerment.
Krishnaiah, M. K. (2009). A study on social inclusion of scheduled caste women through protective discrimination.
Kumar, M. (2012). Education and development among scheduled castes A sociological study.
Mahapatra, M. R. (2017). *empowerment of tribal women : an analytical perspective.*
Mriduljia. (2007). A Study Of Socio-Economic Status Of Scheduled Castes.
Muralidharan, A. (2020). VDeterminants of social exclusion and discrimination among scheduled caste .
Murmu. (n.d.). Scheduled Caste Women , Balancing multiple roles in society.
O.D.Heggade. (2017). Economic empowerment of scheduled caste women in karnataka.
panigrahi, D. D. (2019). *women empowerment through development of education in tribal communities.*
Rogers, K. (2018). 'Women's empowerment:' Ambiguous term or effective call to action?
S, K. (2018). Challenging issues of scheduled caste women education in India.
Sharma, R. A. (n.d.). Status and role of women in scheduled tribes.
Sindhi, M. S. (2012). *Prospects and Challenges in Empowerment of Tribal Women.*
Sumit. (2018). Socio economic exclusion of Scheduled Castes .
Talukdar, M. (2011). Protective discrimination in the constitution of India a critical socio legal study.
Xaxa, V. (2004). Women and gender in the study of tribes in India.

1.3. Research Gap:

The present study has been conducted to assess the quality of life, underlying vulnerability, social exclusion and inclusion of women belonging to the scheduled caste women in Rural taluks of Davanagere District. Many research studies that have been conducted prior to the present study, have focused on studying only socio economic, political and cultural aspects of Scheduled caste women. There are few studies available which have focused even on vulnerability status. But no study has been made to assess all these multiple components including quality of life, social exclusion, social inclusion in holistic approach of research study. Hence the absence of focus on all these components in holistic approach for study constitute a research gap.

3. RESEARCH METHODOLOGY

3.1. Introduction:

This chapter details out the research methodology adopted for the present study. It explains the research objectives and the suitable methodology to achieve the objectives of the study. According to Redman and mory (1923), "researches systematized effort to gain new knowledge". Research is defined as careful consideration of study regarding a particular concern or problem using scientific methods. According to the American sociologist Earl Robert Babbie, “research is a systematic inquiry to describe, explain, predict, and control the observed phenomenon. It involves inductive and deductive methods.”

3.2 Statement of the Research problem:

In spite of numerous policies and programmes of the Government for creating welfare of the Scheduled caste women, their conditions say they need lot more concentration by the Governmental machineries for their upliftment and progress. No official assessment agency has framed remarkable mechanism till date to make assessment of quality of life, underlying vulnerability, social exclusion and inclusion of women belonging to the scheduled caste women anywhere in India in terms of formal research-based assessment. Hence a detailed research investigation is attempted for assessment of quality of life, underlying vulnerability, social exclusion and inclusion of women belonging to the scheduled caste is a research problem in the present study. However, poverty, illiteracy, poor health and hygiene conditions, backwardness in mainstreaming participation such as entry to temples / religious places, fetching drinking water from general public wells, restrictions in participate in community and village functions, festivals and ceremonies. Right of a woman to be free from torture, cruelty, verbal humiliation, molestation, physical abuses, sexual abuse, are also some of the commonly found pictures associated with Scheduled caste women.

Scheduled caste women are treated with disdain. Hence, universally acceptable standard of living to fulfill the potential of scheduled caste women is the crux of the study. The present Research work strives to resolve this problem by conducting qualitative research that shall bring out the facts associated with quality of life, underlying vulnerability, social exclusion and inclusion of women belonging to the scheduled caste women in Rural taluks of Davangere District.

3.3 Aim of Study:

The principal aim of the study is to explore the factors governing the quality of life, underlying vulnerability, Social exclusion, and Inclusion of Scheduled Caste Women in Ruraltaluks of Davangere District in order to sensitize the administrative machineries of the state so as to promote the quality of life through enhancing social inclusion of the Scheduled CasteWomen.

3.4 Objectives:

Following are the objectives framed to fulfill the principal aim of study –

1. To present the profile of Scheduled Caste Women of all taluks of Davangere District
2. To study various discrimination faced and thereby to assess the level of vulnerabilitythe Scheduled Caste Women associated with.
3. To comprehend the factors affecting both the social inclusion and Social exclusion ofthe Scheduled Caste Women
4. To study the role played and strategic measures and interventions taken by the government agencies to assist the Scheduled Caste Women for attaining healthy quality of life
5. To propose the remedial measures to administrative machineries to develop a strategicplan and programmes for giving the Scheduled Caste Women a good quality of life

3.5 Rationale for the Study:

1. As per the official records available at taluka office custody of Davanagere, population of Scheduled Caste Women of all taluks of Davangere District, comprise 1,23,112. On an outset, it is noticed that many cases of atrocities and humiliations are reported in various news platforms such as news-papers, electronic media and social media. Hence the researcher has developed a clear vision of investigating the facts through Scientific research approach.
2. After reviewing the available literature on Status of Scheduled caste women in India, it was found that their health status and quality of life was found unsatisfactory this motivated the researcher to assess the quality of life and their health status among the schedule caste women of Davanagere district.
3. Community based studies reveals that the economic conditions of the Women belonging to scheduled caste in rural areas of India are suffering from poor economic stability and inability to make financial decisions and business.
4. Women as a vulnerable community face different challenges in social life on that women belonging to schedule cast are more than just vulnerable, they are also marginalized in different aspect like education, political participation and different aspects of social life.

3.7. Hypotheses:

Hypotheses are framed based on the objectives of study

H1: There is a significant relationship between education, economic condition and vulnerability.

H2: Vulnerability and Social exclusion of Scheduled Caste Women are of high density among Scheduled caste women in Rural Talukas of Davangere District.

H3: There is significance relationship between quality of life in respect to social exclusion of the respondents

3.2. Operational Definition:

CONCEPT OF Quality of life (**QOL**) is the general well-being of individuals and societies, outlining negative and positive features of life. Standard indicators of the quality of life include not only wealth and employment but also the built environment, physical and mental health, education, recreation and leisure time, and social belonging. According to the World Health Organization (WHO), quality of life is defined as "the individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals." In comparison to WHO's definitions, the Wang-Baker Faces scale defines quality of life as "life quality (in this case, physical pain) at a precise moment in time."

CONCEPT OF VULNERABILITY In its broadest sense, social vulnerability is one dimension of vulnerability to multiple stressors and shocks, including abuse, social exclusion and natural hazards. Socialvulnerability refers to the inability of people, organizations, and societies to withstand adverse impacts from multiple stressors to which they are exposed. These impacts are due in part to characteristics inherent in social interactions, institutions, and systems of cultural values. In India there are multiple socio-economic disadvantaged sections and vulnerable sections including women, scheduled castes, scheduled tribes, orphans & children, old aged/senior citizens, differently abled people, poor migrants, people living with HIV/AIDS and sexual minorities. At present the Ministry of Social Justice and Empowerment is committed towards educational, economic and social development of persons belonging to the vulnerable sections in India.

CONCEPT OF SOCIAL EXCLUSION Social exclusion is a form of discrimination. It occurs when people are wholly or partially excluded from participating in the economic, social and political life of their community, based on their belonging to a certain social class, category or group. In India, social exclusionoccurs on the basis of identities including caste, ethnicity, religion, gender and disability.

The three features of social exclusion
Social exclusion as a concept has three distinguishable features:

1. It involves culturally-defined social categories, with associated cultural perceptions, values and norms that shape social interaction.
2. It is embedded in social relations.
3. It affects people's rights and entitlements, denying them the opportunities they need to attain and maintain a universally acceptable standard of living and to fulfil their potential.

CONCEPT OF SOCIAL INCLUSION Social inclusion is the process of improving the terms on which individuals and groups take part in society—improving the ability, opportunity, and dignity of those disadvantaged on the basis of their identity.

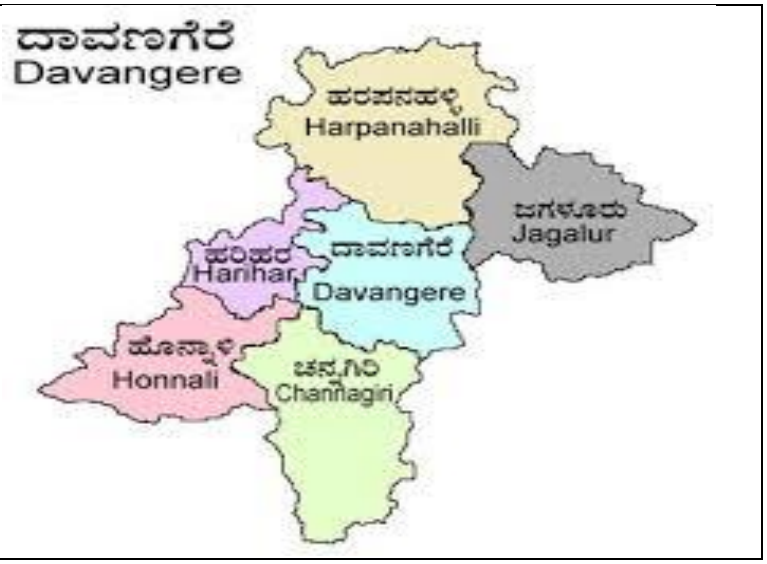
3.8.Research Design:

Descriptive research involves gathering data that describe events and then organizes, tabulates, depicts, and describes the data collection (Glass & Hopkins, 1984). The researcher is interested in describing the factorsunderlying, vulnerability, social exclusion, Inclusion of schedule caste women.

Sampling Procedure:

3.9.Universe of the Study:

Name of the Taluk with Number of GPs	SCW Population
Davangere (42 GPs)	29431
Channagiri (61 GPs),	36713
Honnaali (47 GPs)	13663
Harihara (24 GPs),	12016
Nyamati (37 GPs)	11210
Jagaluru (22 GPs))	20079



Estimating Sample size

3.10. Sampling Method:

Sampling is a technique of selecting individual members or a subset of the population to make statistical inferences from them and estimate characteristics of the whole population. sampling method can be classified in two groups probability sampling and non-probability sampling, for this study under the **Probability Method, Systematic Random Sampling method** is used, every research requires an easier and appropriate way of estimating the right sample size, without any biases. **Krejcie and Morgan 1970** offered an even table for estimating sample size (**Table Enclosed Below**) the only information needed to estimate sample size is the size of the population, however the table computes the sample size by means of considering Chi square for 1 degree of freedom, population proportion which is set at 0.50, and degree of accuracy is set 0.05 by using formula developed by research division of **National Education Association (USA). Published in 1960.**

EDUCATIONAL AND PSYCHOLOGICAL MEASUREMENT
1970, 30, 607-610.

DETERMINING SAMPLE SIZE FOR RESEARCH ACTIVITIES

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The ever increasing demand for research has created a need for an efficient method of determining the sample size needed to be representative of a given population. In the article "Small Sample Techniques," the research division of the National Education Association has published a formula for determining sample size. Regrettably a table has not bee available for ready, easy reference which could have been constructed using the following formula.

$$s = X^2NP(1-P) \div d^2(N-1) + X^2P(1-P).$$

s = required sample size.

X^2 = the table value of chi-square for 1 degree of freedom at the desired confidence level (3.841).

1.96 x 1.96 = 3.8416

N = the population size.

P = the population proportion (assumed to be .50 since this would provide the maximum sample size).

d = the degree of accuracy expressed as a proportion (.05).

No calculations are needed to use Table 1. For example, one may wish to know the sample size required to be representative of the opinions of 9000 high school teachers relative to merit pay increases. To obtain the required sample size enter Table 1 at N = 9000. The sample size representative of the teachers in this example is 368. Table 1 is applicable to any defined population.

The relationship between sample size and total population is illustrated in Figure 1. It should be noted that as the population increases the sample size increases at a diminishing rate and remains relatively constant at slightly more than 380 cases.

REFERENCE

Small-Sample Techniques. *The NEA Research Bulletin*, Vol. 38 (December, 1960), p. 99.

TABLE 1

Table for Determining Sample Size from a Given Population

N	*S*	*N*	*S*	*N*	*S*
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	1000000	384

Note.—*N* is population size.
S is sample size.

FORMULAE FOR DETERMINING NEEDED SAMPLE SIZES

POPULATION SIZE UNKNOWN:

$$\text{SAMPLE SIZE} = \frac{\left(\frac{\text{RANGE}}{2}\right)^2}{\left(\frac{\text{ACCURACY LEVEL}}{\text{CONFIDENCE LEVEL}}\right)^2}$$

Confidence Levels:

	α	$\alpha/2$
.10 level =	1.28	1.64
.05 level =	1.64	1.96
.01 level =	2.33	2.58
.001 level =	3.09	3.29

Accuracy Levels:

Range X Desired Level of Accuracy (expressed as a proportion)

POPULATION SIZE KNOWN:

$$\text{SIZE} = \frac{X^2NP\,(1\text{-}P)}{d^2\,(N\text{-}1) + X^2P\,(1\text{-}P)}$$

X^2 = table value of Chi-Square @ $d.f. = 1$ for desired confidence level
.10 = 2.71 .05 = 3.84 .01 = 6.64 .001 = 10.83
N = population size
P = population proportion (assumed to be .50)
d = degree of accuracy (expressed as a proportion)

3.11. Sample Size:

The present Research Study comprises of **1,23,112 as Universe of study which includes** six talukas of Davangere district. **Krejcie and Morgan 1970** table of estimating sample size for **(N) 10,00,000. Population the sample size (S) is 384 is being used**. Hence, researcher has decided to set **sample size to 402 i.e. to collect 66.66 rounded off to 67 respondents from each Talukas of Davangere District.** And to determine 67 respondents from each village panchayat systematic random sampling method will be applied to select the Nth number i.e**. K=N/n,** were **'N'** is the number ofunits in the target population and **'n'** is the number of units of the sample.

Taluk	Grama Panchayat	Total Grama Panchayats	Estimated sample size K=N/n	Sampling size
1	Davangere	**40**	**Every 1**	**67**
2	Channagiri	**61**	**Every 2nd**	**67**
3	Honnaali	**47**	**Every 1**	**67**
4	Harihara	**25**	**Every 3rd**	**67**
5	Nyamati	**35**	**Every 2nd**	**67**
6	Jagaluru	**22**	**Every 3rd**	**67**
Total		**230**	**152 Gps**	**402**

3.12. Inclusive Criteria

1. The women belonging to Scheduled caste who fall under rural taluks of Davangere district were included in the study
2. The women / respondents chosen through systematic random sampling method.
3. Only scheduled caste women who have minimum residence facilities at research universe were included for study.

Exclusive Criteria

1. Men residents of universe were excluded as the current study focused on only women belonging to scheduled caste.
2. Women belonging to other castes than scheduled caste were excluded in this study

3. The children (female) though belonging to Scheduled caste of Research universe were excluded in the study.
4. Scheduled caste women who do not have residence in the villages of research universe were excluded.
5. Scheduled caste women who are originally the residents of research universe, but have gone out of the research universe for various purposes were excluded in the study.

1.13.Data Collection:

Data collection was carried out in the 6 Taluka of the Davanagere district in Karnataka state. The researcher conducted individual interview to elicit the primary data. Consent was taken from the respondents before interviewing.

3.13. Source of Data: For the purpose of the study the data and information were collected both from primary and secondary source.

- **Primary Source**: The researcher had collected the primary data by using well-structured interview scheduled to fulfill the framed objectives of the study. The primary data was directly collected from the respondents by conducting face to face interview.
- **Secondary sources:** The study is based on the primary and secondary sources of data. Secondary source data will be taken from the census, books, journals and reports of government and research agencies. The Governmental agencies including Zilla Panchayat, Taluk Panchayat and Village Panchayat will be consulted to collect the data pertaining to the study. And various websites data through books journals, articles, records, statistical information from concerned department and website etc. were obtained

1.14. Tools of Data Collection:

To collect the primary data, the researcher used the following research tools to draw the more relevant information pertaining to the research topic.

1. **Interview schedule**: The researcher conducted the face-to-face interview by using relevant scale with closed ended questions
2. **Observation:** Apart from the interview, the researcher has obtained the information by observing respondent's appearance, social interactions, community participation etc. the researcher got an opportunity to undergo depth observation through informal conversation and by establishing rapport with the respondents.
3. **Focused group Discussion:** Focus group discussions have always been a popular approach for gaining thorough cognizance regarding social concerns qualitatively. This approach seeks

information and statistics from a deliberately designated group of individuals rather than a statistically representative sample of a larger population, a separate questionnaire is also prepared to collect the data during focused group discussion.

1.15. Data Processing, Analysis and Software used:

Data Processing is a method of simplification of data. It means the conversion of raw data into meaningful and machine-readable content. It basically is a process of converting raw data into meaningful information. The information collected from the respondents have been classified and tabulated for the function of analysis and illustration of results. Required statistical analysis was carried out by applying appropriate statistical package for social science (SPSS). Descriptive statistical used for the study

1.16.Ethical Issues Considered:

1. Informed consent of the respondents was obtained from each respondent.
2. Before administering the tools, the researcher has informed the purpose of the study and the nature of data required for the study.
3. Principle of confidentiality was maintained with regard on various data collected in this research.

1.17.Limitations of the Study:

1. The current research study focused on assessment of the quality of life, underlying vulnerability, social exclusion and inclusion of women belonging to the scheduled caste women only.
2. The present study was confined to only six Rural taluks of Davangere District.
3. The researcher could not approach the Scheduled caste women residing in urban areas
4. The women belonging to other castes apart from scheduled caste were excluded in the study though they were physically available at the Rural areas of Davangere district which is a research universe of the study. Hence the findings of the study cannot be generalized.

FINDINGS AND DISCUSSIONS

Caste based demographic profile of the respondents

The study was made by selecting the sample size of 402 female respondents who all belong to the Scheduled Caste, the findings revealed that majority of the respondents23.1 % belongs to Korama Sub Caste of Scheduled Caste, followed by Lambani / Banjara Sub Caste of Scheduled Caste who constitute 21.1% of the respondents, 20.4% belongs to Adi Dravida/ Madiga Sub Caste of Scheduled Caste, 18.2% belongs to Bhovi Sub Caste of Scheduled Caste and only 17.2% belongs to Chalawadi Sub Caste of Scheduled Caste. The sub caste-based figures mentioned in is confined to the details officially obtained by the researcher for the research study only. Korama community are migrated from Andra Pradesh, they are not aboriginal of Karnataka. Usually, they do not fall under schedule list of caste in Andra Pradesh this may be one of the reasons for migration and high population among the schedule caste in Davanagere district of Karnataka.

Further, the data reveals out of 402 respondents, majority (325 numbers) of the respondents comprising 80.8% have Primary level of formal education, followed by 74 respondents comprising 18.4% have Middle level of formal education, and only 3 respondents comprising7% does not have any formal education or schooling. The major factors which have restricted them from crossing the limits of primary education are family beliefs, socio economic limitations and absence of their elderly family members with good education background.

Showing the Awareness and experience with Social Inclusion and Social Exclusion issues among the respondents

The results revealed; out of 402 respondents, 39.1% of the respondents are slightly aware of the concept of social exclusion as per law ,30.8% of the respondents are moderately aware of the concept of social exclusion as per law, 29.6% of the respondents are not at all aware of the concept of social exclusion as per law and 0.5% of the respondents are somewhat aware of the concept of social exclusion as per law. This may be due to because lack of education among the community.

Further, it was found out that out of 402 respondents, 96.3% of the respondents never participate in the village festivals on par with upper caste people, 2.7% of the respondents have participated in the village festivals on par with the upper caste people only once, 0.7% of the people sometimes participate in the village festivals on par with the upper caste people, and 0.2% of the respondents participate in the village festivals on par with the upper caste people many times. This may be due to the strong historical belief and ancestorial practices. Additionally, out of 402 respondents, 67.4% of the respondents have been allowed to enter the temples in the village only once, while 32.6% of

the respondents were never allowed to enter the temples in the village. Only during the annual village festivals, the police force is present in the village for maintenance of law and order. This has contributed the upper caste people not to restrict the schedule caste women entering the temples as it may lead to breaking of legal provisions guaranteed by the constitution in front of the law enforcement authorities.

The question when asked about Insults or threats for entering the temple; it was found out that of 402 respondents, 50.2% of the respondents have been insulted or threatened before entering the temple only once, 45.5% of the respondents have never been insulted or threatened before entering the temple, and 4.2% of the respondents have sometimes been insulted or threatened before entering the temple. This condition still persists due to lack of legal awareness as well as legal consequences among the upper caste people of the community. The Dalit families also do not wish to go against the traditional practices and community mandates. Further, when asked about access to water from the well/ tap which is also used by upper caste people**.** The data revealed out 402 respondents, 44.8% of the respondents are sometimes allowed to take water from the well/ tap which is also used by upper caste people, 40.3% of the respondents are once allowed to take water from the well/ tap which is also used by upper caste people , 13.4% of the respondents are never allowed to take water from the well/ tap which is also used by upper caste people, whereas 1.5% of the respondents are many times allowed to take water from the well/ tap which is also used by upper caste people. Much of the Dalit locality has taps and few wells maintained by the Village Panchyath and hence, they need not go in search of water to other localities of the village. However, in case of seasonal scarcity, Dalits may have to depend on water sources of upper caste communities. The objections for usage of water from upper caste community are seen as a part of historical belief of practicing social discrimination.

Statistical Tests Kruskal Wallis Test
Showing the Caste Awareness and experience with Social Inclusion and Social Exclusion issue

Descriptive Statistics					
Source	N	Mean	Std. Deviation	Minimum	Maximum
Caste	402	3.1070	1.40039	1.00	5.00
Social Exclusion issue	402	1.6741	.46928	1.00	2.00

Test Statistics	
Groupsss	**Caste**
Kruskal-Wallis H	.001
Df	1
Asymp. Sig.	.001
a. Kruskal Wallis Test	
b. Grouping Variable: Are you allowed in the village to enter the temples?	

The Kruskal-Wallis test was conducted to examine the relationship between the variable "Caste" and the participants' awareness and experience with social exclusion issues. The dataset consists of responses from 402 participants. The descriptive statistics for the variable "Caste" indicate a mean value of 3.1070 and a standard deviation of 1.40039. The minimum and maximum values for caste are 1.00 and 5.00, respectively, providing information about the distribution and central tendency of the caste variable.

For the variable "Social Exclusion issue," the descriptive statistics show a mean value of 1.6741 and a standard deviation of 0.46928. The minimum and maximum values for this variable are 1.00 and 2.00, respectively, providing insights into the participants' awareness and experience with social exclusion issues

Based on the Kruskal-Wallis test results, there is significant evidence to suggest that caste is associated with the participants' awareness and experience of social exclusion issues ($p = 0.001$). Therefore, it can be inferred that caste plays a role in shaping social inclusion and social exclusion dynamics, impacting individuals' awareness and experiences.

Factor Analysis of Maximum Likelihood of Awareness and experience with Social Inclusion and Social Exclusion issues of the Respondents

Particulars	Extraction
Are you aware of the concept Social exclusion as per law?	.305
Do you participate in village festivals on par with upper caste people?	.823
Are you allowed in the village to enter the temples?	.534
Have you ever been insulted or threatened for being entering the temple?	.424
Are you allowed to take water from the well/ tap which is also used by upper caste people?	.573
Is the water source you use is of same quality that others use in the village?	.091
Do you have a membership in the SHG which comprises the upper caste women?	.461
Have you noticed your children being discriminated at school on the basis of caste factor?	.999
Has you come across an issue of your kids being discriminated in the name of caste in public?	.103

Have you ever observed your husband being disrespected in village for his caste?	.126
Have you ever gone disturbed for your husband being called by name disrespectfully by the upper caste people?	.857
Have you ever been denied of loan from your SHG on the grounds of caste?	.935
Are you paid equal wages on par with upper caste women workers?	.975
Did you have a chance of speaking at Panchayat Social Auditing?	.884
Have you faced any threat by the upper caste people to cast a vote in their favour?	.538
Do you or your husband own a land?	.125
Is there any caste based threat for livelihood?	.125
Have you ever noticed that the upper caste people restrict themselves from borrowing anything from a stall run by Scheduled Caste persons in your village?	.285
Were you ever denied a seat in a bus by someone on the grounds of your caste factor?	.290
Have you ever discriminated by your Asha worker of your village for the reason that you belong to scheduled caste?	.823
Have you ever been cheated by the upper class people with respect to your land or site?	.507
Have you noticed a strong opposition in terms of riots or murder connected with marriage between dalit and non dalit?	.391
Have you been tortured in any manner while getting benefits under Ambedkar awas yojna just because of your caste?	.156
Did you experience any ill treatment at local Government hospital on the grounds of your caste?	.081
Have you noticed any sexual abuse of dalit women and children at your village by upper caste culprits?	.146
Have you come across any discrimination while borrowing cow milk from your family by the upper caste people reasoning your caste?	.420

The results from the Factor Analysis of Awareness and Experience with Social Inclusion and Social Exclusion issues, as presented in the communalities table, offer valuable insights into the complex dynamics of caste-based discrimination and social exclusion within the surveyed community. This analysis sheds light on the various facets of inequality and bias that individuals face based on their caste identity.

Awareness of Social Exclusion: The low communalities value (0.305) for the question regarding awareness of the concept of social exclusion as per law; indicates that this awareness might not be strongly influenced by the factors considered in the analysis. This suggests that factors beyond those covered in the analysis could play a significant role in shaping individuals' awareness of their rights and legal protections against social exclusion.

Participation in Festivals: The high communalities value (0.823) for the question related to participation in village festivals on par with upper caste people indicates a strong link between

this aspect and the underlying factors. This suggests that festival participation is closely tied to the social dynamics and inclusion/exclusion patterns within the community.

Temple Entry and Water Usage: The moderate communalities values for questions related to temple entry permissions (0.534) and water usage (0.573) suggest that these issues are influenced by factors captured in the analysis but might also be influenced by other unexamined factors. These questions highlight aspects of religious and basic needs inclusion/exclusion.

Discrimination in Education: The high communalities value (0.999) for the question about discrimination against children in schools based on caste indicates an almost perfect association with the underlying factors. This underscores the widespread prevalence of caste-based discrimination in educational settings and its deep-rooted nature.

SHG Membership and Financial Matters: The communalities value for SHG membership (0.461) and caste-based loan denial (0.935) indicates a considerable relationship with the underlying factors. This suggests that economic opportunities, financial inclusion, and access to credit are closely tied to caste-based factors.

Political Participation and Threats: The high communalities value (0.884) for speaking at Panchayat Social Auditing and the moderate value (0.538) for threats related to voting preferences suggest that political participation and voting behavior are influenced by the underlying factors, indicating potential forms of pressure and discrimination.

Property Ownership and Livelihood Threats: The low communalities values for questions related to land ownership (0.125) and caste-based livelihood threats (0.125) indicate that these issues might not be fully explained by the factors considered in the analysis. This suggests the presence of additional unexamined factors that influence land ownership and economic opportunities.

Various Forms of Discrimination: Questions related to diverse forms of discrimination, such as being cheated regarding land or site ownership, facing opposition to inter-caste marriages, and experiencing ill treatment in healthcare settings, show varying levels of communalities. This indicates that these issues have different degrees of association with the underlying factors.

However, the communalities analysis highlights that while certain aspects like festival participation, discrimination in education, economic opportunities, and political participation are strongly tied to the underlying factors, there are other aspects where the influence of the considered factors might be limited. This suggests that the complex landscape of caste-based social inclusion and exclusion involves a mix of factors, some of which are well-represented in the analysis, while others remain to be explored.

Awareness about Nutrition and Malnutrition

The data revealed when asked about awareness that state of malnutrition is unhealthy; it was found out that of 402 respondents,45% of the respondents are slightly aware that state of malnutrition is unhealthy, 28.1% of the respondents are not aware that the state of malnutrition is unhealthy, and 26.9% of the respondents are somewhat aware that the state of malnutrition is unhealthy. This may be because of lack of sufficient education needed to understand health complications. Additionally, when asked about awareness of the concept of Balanced diet; the data revealed out of 402 respondents, 42.5% of the respondents were slightly aware about the concept of Balanced diet, 34.6% of the respondents are not aware of the concept of balanced diet, 22.9% of the respondents are somewhat aware of the concept of Balanced diet. It was found out that there is a lack of awareness of about standardized chart of balanced diet.

Further the data, on awareness on good Diet keeps good health. The respondents out of 402 it was found out that, 65.9% of the respondents are somewhat aware that good diet keeps good health, 28.6% of the respondents are moderately aware that good diet keeps good health, 3.7% of the respondents are slightly aware that good diet keeps good health and 1.7% of the respondents are not aware that good diet keeps good health. The regular visits and health-based interventions by ASHA workers seems responsible for the awareness of importance of good diet. Additionally, the data regarding awareness about the food that are required for human healthy growth states that out of 402 respondents, 50% of the respondents are slightly aware about the food that is required for human healthy growth, 25.9% of the respondents are moderately aware about the food that is required for human healthy growth , 21.4% of the respondents are somewhat aware about the food that is required for human healthy growth, 2.7% of the respondents are not aware about the food that is required for human healthy growth. Intervention of ASHA and Anganwadi workers working in grass root level had led to awareness among the community.

The data when questioned about awareness about the nutrients which help to increase the cognitive and physical growth, the data revealed that out of 402 respondents,42.8% of the respondents are not aware about the nutrients which help to increase the cognitive and physical growth, 30.1 % of the respondents are somewhat aware about the nutrients which help to increase the cognitive and physical growth , 24.6% of the respondents are slightly aware about the nutrients which help to increase the cognitive and physical growth, and 2.5% of the respondents are moderately aware about the nutrients which help to increase the cognitive and physical growth. The community members are not aware of particular problems related to particular health issues, but over all it was found out that there was an awareness among the community members towards healthy diet.

Factor Analysis (Maximum Likelihood) Results for Quality of Life of the Respondents

Particulars	Extraction
To what extent do you feel that physical pain prevents you from doing what you need to do?	.372
How much do you need any medical treatment to function in your daily life?	.312
How much do you enjoy life?	.223
To what extent do you feel your life to be meaningful?	.300
How well are you able to concentrate?	.521
How safe do you feel in your daily life?	.626
How healthy is your physical environment?	.999
Do you have enough energy for everyday life?	.348
Are you able to accept your bodily appearance?	.421
Have you enough money to meet your needs?	.475
How available to you is the information that you need in your day-to-day life?	.168
To what extent do you have the opportunity for leisure activities?	.339
How well are you able to get around?	.097
How satisfied are you with your sleep?	.279
How satisfied are you with your ability to perform your daily living activities?	.390
How satisfied are you with your capacity for work	.999
How satisfied are you with yourself?	.244
How satisfied are you with your personal relationships?	.648
How satisfied are you with your reproductive health?	.057
How satisfied are you with the support you get from your friends?	.184
How satisfied are you with the conditions of your living place?	.999
How satisfied are you with your access to health services?	.214
How satisfied are you with your transport?	.363
How often do you have negative feelings such as blue mood, despair, anxiety, depression?	.122

The results from the Factor Analysis of quality of life of respondents, as presented in the communalities table, offer valuable insights.

Physical Pain and Medical Treatment (Communalities: .372, .312): These communalities suggest that the identified factors explain a moderate proportion of the variance in how physical pain affects daily activities and the need for medical treatment. There might be other factors beyond those captured that influence these aspects.

Enjoyment of Life and Life's Meaningfulness (Communalities: .223, .300): The communalities indicate that the factors extracted explain a modest portion of the variance in the enjoyment of life and perceived meaningfulness. These aspects might be influenced by individual differences and external factors not fully accounted for in the model.

Concentration and Feeling Safe (Communalities: .521, .626): The relatively high communalities for concentration and feeling safe in daily life suggest that these variables are strongly influenced by the latent factors extracted. This could indicate that these factors play a significant role in shaping these quality of life dimensions.

Health-related Variables (Communalities: .999, .348, .421, .999, .057): The high communalities for variables related to health, bodily appearance, energy levels, and reproductive health indicate that the factors extracted capture a substantial portion of variance in these areas. However, the lower communality for reproductive health suggests that other factors might also be important in shaping this dimension.

Satisfaction with Living Conditions (Communalities: .999, .214, .363): The high communalities for satisfaction with the living conditions, access to health services, and transport suggest that these aspects are strongly influenced by the identified factors. The moderate communality for access to health services implies that there could be additional factors impacting this aspect.

Negative Feelings (Communality: .122): The low communality for negative feelings indicates that the identified factors explain only a small proportion of the variance in experiencing negative emotions. This suggests that other individual and situational factors might contribute significantly to this aspect.

The communalities derived from the Factor Analysis provide a deeper understanding of how the identified factors explain the variability in the quality of life dimensions examined. While some aspects are well-captured by the latent factors, others exhibit a higher degree of unique variance.

Table shows Quality of Life Domains Result

Quality of Life Domain	Mean	Std. Deviation
Physical Domain	51.1372	8.13149
Psychological Domain	62.3798	7.71564
Social Domain	69.6725	18.50894
Environmental Domain	36.0152	6.82061
Overall Quality of Life	54.801	10.294

The presented table offers a comprehensive snapshot of the quality of life experienced by Scheduled Caste women, analyzed across four distinct domains. These domains include the Physical, Psychological, Social, and Environmental dimensions. The means and standard deviations accompanying each domain's scores shed light on the perceived well-being of this demographic, revealing both areas of strength and potential areas for improvement.

Starting with the Physical Domain, which assesses physical health and functioning, the mean score of 51.1372 indicates a moderate level of perceived well-being in this aspect. The accompanying standard deviation of 8.13149 implies a certain degree of variability in how individuals perceive their physical health. This variability could stem from differences in health conditions, pain thresholds, and functional limitations. Questions within this domain, such as Q3 (extent of physical pain hindering daily activities) and Q16 (satisfaction with sleep quality), likely contribute to this variation. While the mean suggests a moderate level, the standard deviation underlines the diverse experiences within this domain.

Moving to the Psychological Domain, which gauges emotional and mental well-being, the mean of 62.3798 reflects a relatively positive perception of psychological health. This is further substantiated by a relatively low standard deviation of 7.71564, indicating a certain level of consensus in the participants' responses. Questions like Q6 (perception of life's meaningfulness) and Q26 (frequency of negative feelings) provide insights into the emotional spectrum experienced by Scheduled Caste women. The consistent mean and low standard deviation imply a more uniform psychological experience among respondents, suggesting a relatively stable and satisfactory mental state on average.

The Social Domain pertains to relationships and interactions with others. With a mean of 69.6725, this domain showcases a higher level of perceived well-being in comparison to the previous two domains. However, the notably high standard deviation of 18.50894 suggests a wide range of experiences. The questions within this domain, such as Q20 (satisfaction with personal relationships) and Q22 (satisfaction with support from friends), highlight the complexities of social interactions. The relatively high standard deviation could indicate disparities in social support and relationship dynamics, leading to a more diverse range of responses.

The Environmental Domain, encompassing factors external to the individual, presents a lower mean of 36.0152. This implies that Scheduled Caste women perceive their environmental conditions, including safety, living conditions, access to services, and transportation, as

comparatively suboptimal. The accompanying standard deviation of 6.82061 suggests a degree of consensus in these perceptions, albeit with some variation. Q8 (feeling of safety), Q13 (availability of information), and Q25 (satisfaction with transport) contribute to understanding the sources of dissatisfaction in the environmental context. The domain's relatively low mean underscores the need for improvement in the external factors that shape participants' quality of life.

The cumulative score for the Overall Quality of Life stands at 54.801 with a standard deviation of 10.294. This suggests that, on average, Scheduled Caste women perceive their quality of life as moderate. The standard deviation indicates variability in overall quality of life perceptions, highlighting that while some participants may view their overall quality of life more positively, others may have a more negative outlook.

The analysis of the quality-of-life domains for Scheduled Caste women provides a nuanced understanding of their well-being across different dimensions. While the psychological and social domains seem to be areas of relative strength, the physical and environmental domains present areas for potential improvement. The variability in standard deviations across domains highlights the diverse experiences and challenges faced by this demographic. Social workers and stakeholders can leverage these insights to formulate targeted interventions aimed at enhancing the well-being of Scheduled Caste women. By addressing specific challenges within each domain, such as improving environmental conditions and promoting social support systems, it's possible to create a more holistic and equitable quality of life for this community.

TESTING OF HYPOTHESIS

H1: There is a significant relationship between education and vulnerability among schedule caste

	Vulnerability
Chi-Square	184.299[a]
df	2
Asymp. Sig.	.000

The hypothesis H1 states that there is a significant relationship between education and vulnerability among Scheduled Castes. The chi-square test results (Chi-Square = 184.299, df = 2, $p < .001$) show that the null hypothesis can be rejected. This means that there is a significant relationship between education and vulnerability among Scheduled Castes.

In other words, the data shows that Scheduled Castes with higher levels of education are less likely to be vulnerable than those with lower levels of education. This is likely because education provides Scheduled Castes with the skills and knowledge they need to access better jobs and opportunities, which can help them to improve their lives and reduce their vulnerability.

The results of this study have important implications for policymakers and other stakeholders who are working to reduce vulnerability among Scheduled Castes. The findings suggest that education is an important factor that can help to reduce vulnerability. Therefore, policies and programs that focus on increasing access to education for Scheduled Castes are likely to be effective in reducing vulnerability among this group.

H2: Vulnerability and Social exclusion of Scheduled Caste Women are of high density among Scheduled caste women in Rural Talukas of Davangere District

	Vulnerability and Social exclusion of Scheduled Caste Women
Chi-Square	48.756[b]
df	1
Asymp. Sig.	.000

The research hypothesis, H2, posits that Vulnerability and Social exclusion of Scheduled

Caste Women are of high density among Scheduled Caste women in Rural Talukas of Davangere District. To investigate this hypothesis, a statistical analysis was conducted, and the results are presented below

The Chi-Square test was employed to examine the relationship between Vulnerability and Social exclusion among Scheduled Caste Women in Rural Talukas of Davangere District. The Chi-Square value obtained from the analysis is 48.756b, and it is associated with 1 degree of freedom (df). The Asymptotic Significance (Asymp. Sig.) value for the test is .000.

The obtained results are highly significant due to the extremely low p-value of .000. This indicates that the relationship between Vulnerability and Social exclusion among Scheduled Caste Women is statistically significant in the rural Talukas of Davangere District. The statistical significance of the result suggests that the observed relationship between these variables is not due to random chance but is indeed reflective of a meaningful association.

Based on the statistical analysis, we can conclude that the hypothesis, H2, is supported by the data. The findings indicate that Scheduled Caste Women in the rural Talukas of Davangere District experience a high density of Vulnerability and Social exclusion. This highlights the vulnerability and social marginalization faced by this specific group in the region.

The implications of this research analysis are significant for policymakers, social welfare organizations, and advocacy groups. It sheds light on the specific challenges faced by Scheduled Caste Women in rural areas and underscores the urgency of addressing issues related to their vulnerability and social exclusion. Targeted interventions and policy measures are needed to uplift and empower this marginalized group, promoting their inclusion, social mobility, and overall well-being.

H3: There is a significanct relationship between quality of life in respect to social exclusion of the respondents

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	30.239[a]	14	.001

The hypothesis H3 states that there is significant difference between quality of life in respect to social exclusion of the respondents. The chi-square test results (Chi-Square = 30.239, df = 14, $p < .001$) show that the null hypothesis can be rejected. This means that there is a significant difference between quality of life in respect to social exclusion of the respondents.

In other words, the data shows that respondents who experience social exclusion have a lower quality of life than those who do not experience social exclusion. This is likely because social exclusion can lead to a number of negative consequences, such as decreased access to resources, increased stress, and poorer mental and physical health.

MAJOR FINDINGS

Caste based demographic profile of the respondents

the study was made by selecting the sample size of 402female respondents who all belong to the Scheduled Caste, where majority of the respondents23.1 % belongs to Korama Sub Caste of Scheduled Caste, only 17.2% belongs to Chalawadi Sub Caste of Scheduled Caste.

Education status among the Respondents

majority (325 numbers) of the respondents comprising 80.8% have Primary level of formal education. and only 3 respondents comprising7% does not have any formal education or schooling

Awareness and experience with Social Inclusion and Social Exclusion issues among the respondents.

aware of the concept Social exclusion: it is stated that out of 402 respondents, 39.1% of the respondents are slightly aware of the concept of social exclusion as per law and 0.5% of the respondents are somewhat aware of the concept of social exclusion as per law.

participate in village festivals on par with upper caste people: is stating that out of 402 respondents, 96.3% of the respondents never participate in the village festivals on par with upper caste people and 0.2% of the respondents participate in the village festivals on par with the upper caste people many times.

Entry to temples in the village: 67.4% of the respondents have been allowed to enter the temples in the village only once, while 32.6% of the respondents were never allowed to enter the temples in the village.

insulted or threatened for being entering the temple: we understand that out of 402 respondents, 50.2% of the respondents have been insulted or threatened before entering the temple only once, and 4.2% of the respondents have sometimes been insulted or threatened before entering the temple.

allowed to take water from the well/ tap which is also used by upper caste people: we can infer that out of 402 respondents, 44.8% of the respondents are sometimes allowed to take water from the well/ tap which is also used by upper caste people, whereas 1.5% of the respondents are many times allowed to take water from the well/ tap which is also used by upper caste people.

Showing the Awareness about Nutrition and Malnutrition

aware that state of malnutrition is unhealthy:45% of the respondents are slightly aware that state of malnutrition is unhealthy, and 26.9% of the respondents are somewhat aware that the state of malnutrition is unhealthy.

aware about the concept of Balanced diet: states that out of 402 respondents, 42.5% of the respondents were slightly aware about the concept of Balanced diet, 22.9% of the respondents are somewhat aware of the concept of Balanced diet.

aware that good Diet keeps good health: 65.9% of the respondents are somewhat aware that good diet keeps good health, and 1.7% of the respondents are not aware that good diet keeps good health.

aware about the food that are required for human healthy growth: states that out of 402 respondents, 50% of the respondents are slightly aware about the food that is required for human healthy growth, 2.7% of the respondents are not aware about the food that is required for human healthy growth.

aware about the nutrients which help to increase the cognitive and physical growth: 42.8% of the respondents are not aware about the nutrients which help to increase the cognitive and physical growth, and 2.5% of the respondents are moderately aware about the nutrients which help to increase the cognitive and physical growth.

Factor Analysis (Maximum Likelihood) Results for Quality of Life of the Respondents

This suggests that, on average, Scheduled Caste women perceive their quality of life as moderate. The standard deviation indicates variability in overall quality of life perceptions, highlighting that while some participants may view their overall quality of life more positively, others may have a more negative outlook.

Factor Analysis of Maximum Likelihood of Awareness and experience with Social Inclusion and Social Exclusion issues of the Respondents

The analysis highlights that while certain aspects like festival participation, discrimination in education, economic opportunities, and political participation are strongly tied to the underlying factors, there are other aspects where the influence of the considered factors might be limited. This suggests that the complex landscape of caste-based social inclusion and exclusion involves a mix of factors, some of which are well-represented in the analysis, while others remain to be explored.

7.SUGGESTIONS

Although further research needed in the field it is possible to propose the following preliminary suggestions rising out of this research for evolving a systematic plan in enhance the scheduled caste women quality of life through the government. By establishing the association between the all the determinants of the quality of life.

1. Poverty, illiteracy, poor health conditions, and lack of general awareness are other problems the SCs suffer from. Most of them are engaged as landless, manual daily wage earners even today

   The social sector initiatives must be given consideration by the ministry for the enhancement of the social status of the scheduled caste women. Hence the study recommends the government to develop different Mechanisms which targets the rural side of state to create awareness among the women in the scheduled caste community about enhancing the quality of life.
2. Scheduled Castes have faced deprivation and social isolation on accounts of their perceived low social status in India. central assistance with the state initiatives must be given priority for the functioning and strengthening the SC/ST Protection cell by providing the rehabilitation and reliefs for atrocity victims.
3. They also suffered from educational backwardness about encouraging the educational status of the scheduled caste especially girls the awareness generation in the community level by monitor students on a regular basis so that they continue with their studies. and it's important to adopt methodology suitable to the local conditions for identification of students e.g. SC majority districts/blocks/villages may be taken first for identification of poorest students.
4. About 34% of SCs still remain below the poverty line (BPL) compared to general castes (9%) people. Similarly, the total SC population of India possess a very small share of the national wealth (7%), which is 2.5 times less than their total population.so its very necessary to make prioritizing and identifying the actual target group and schedule caste women need to be given awareness on the empowering concepts by identification of the domains where the development needs to be taken place example women coverage under credit based schemes and orientation on developing entrepreneur activities, skill development training programs.
5. With the implementation of the schemes, it is very important to Monitored by the concerned implementing agencies and also by the officers of the Department through inspections from time to time. To evaluate the Effectiveness of the schemes/programmes by the Department to review and revised the scheme guidelines. The government with the concerned Department has to constitute a Project Monitoring Unit (PMU) consisting of young professionals, mandate to monitor the schemes on the field and bring feedback for better implementation of the schemes.
6. As active political participation does not mean only voting but includes a number of activities like taking part in election campaign, contesting election, having political discussions etc. political

participation must give a confidence for a schedule caste woman the self-confidence to and the society and the government has the major contribution in that. The constitution of India has provided the equal rights of participation and political rights irrespective of caste and gender so it is important to create an environment where the scheduled caste women can participate in the decision-making aspects in each level of the governance.

7. Participation in the creation of various strategies that affect the scheduled caste women's community is important because, according to the feminist theory of social work, women's lower status is caused by discrimination in a society that is shaped by social, political, economic, and educational equality, all of which determine the quality of life. Therefore, social work intervention and the role of the social worker are important.
8. Gender mainstreaming is necessary in all spheres, including politics, knowledge, livelihoods, and services.

8.RECOMMENDATIONS

1. People need the opportunity to participate fully in the life of their community if they are to flourish and realize their potential. But certain sub groups/caste in society are systematically excluded from opportunities that are open to others, because they are discriminated against on the basis of their race, religion, gender, caste, age, disability, or other social identity.

2. Reducing poverty is the major task need to be addressed by the government by tackling the social exclusion must be a keen priority for the government which can helps in building a sustainable society.

3. Civil society organizations also have the foremost contribution because social exclusion is often a cause of poverty, conflict and insecurity. If we are to tackle it effectively, we need to recognize where it is a problem, understand it better and, where appropriate, find different ways of working with partner governments, the international community and civil society organizations to overcome it.

4. There are some sub groups/caste of people in all societies who are systematically disadvantaged because they are discriminated against. Discrimination occurs in public institutions, such as the legal system or the education and health services, as well as in the household and in the community.

5. Promoting their political engagement in society and their ability to self-organize and mobilise will be crucial in combating prejudice and altering behavior.

6. Sincere appeal to develop such a valid material on sub groups/caste in culture, uniqueness, historical background and governmental attempts for their development which can be included in the school curriculum

9. SOCIAL WORK INTERVENTION

Social worker should play various roles in order to address the problems of schedule tribe women bringing the idea to create awareness among the schedule tribe women. Tribal community is one of the most underprivileged sections of a society who needs some sort of support and empathetic approach towards them in order to sustain sufficiently in this society.

Social work as an educator

Social worker as educator has the major roles. Social workers working in the non-governmental organizations and in different governmental projects shall consider that working with schedule caste women and their families to educate them, to have a better life in the society and to achieve the holistic community development. The primary methods of social work 'social case work, social group work and community organization can be predominantly used in achieving the empowerment of the schedule tribe women. Helping and assisting them to have the knowledge about their educational, social, economic, political status and about their rights and responsibilities in the family as well as the community. Social workers are helping individuals, families, and group of people to cope with problems they're facing in their daily lives after patiently listening to their problems and understanding their difficulties. The main aim of a social worker is to help them emerge powerful and stand strong in their own feet independently.

Social worker as a facilitator

Social worker as facilitators their responsibility is to expedite the change effort by bringing together people and lines of communications, channeling their activities and resources and providing them with access to expertise. As a facilitator social worker helps a group of people understand their common objectives and assists them to plan to achieve them without taking a particular position in the discussion. Here being a facilitator the social worker must help the schedule caste women to identify the resource available both inside and outside the community to achieve the empowerment. the schedule caste women actually not aware of the rights and responsibilities they had, to get the rights and responsibilities the women need to be economically independent as a facilitator the social work have to facilitate them towards the resource and the different governmental organizations and voluntary organizations who were providing a different programs and schemes for the upliftment of the schedule caste women where they get the better support.

Social worker as a researcher

In pursuit of new possibilities and to help create a better world, research and evaluation strategies for practice have been a common thread woven throughout social work history. Since the beginning of the profession, research in the form of the scientific method has been used to understand individual and social

problems and to guide, assess, and intervene with underserved populations, especially the poor.

Social work has been touted as a human rights profession mostly based on a shared value system with human rights philosophies and the use of practices to enhance human and community well-being and fairness in society. From a human rights framework, social work research and evaluation is a quaternary intervention level and has an essential role in primary, secondary, and tertiary prevention. Social workers' knowledge of human rights philosophies and documents can be used to inform all phases of the research and evaluation process.

A review of social work history reveals a profession that has undergone a process of integrating scientific inquiry with humanistic values and passionate action. Social work research has periods of convergence and divergence and tension with practice. The recognition of this creative tension is a first step in the process towards a peaceful and longstanding union.

Social worker as an advocate

The word 'advocacy' derives its roots from a latin word 'advocare' which means 'call to one's aid' or to speak on behalf of someone. It is historically allied to law, with lawyers advocating for their justice seekers within the judicial system. In social work practice, advocacy includes aspects such as creating awareness amongst public, challenge inequality and deprivation and advocating for reforms of policies, their effective implementation, etc.

Social Justice is one of the major principles on which social work profession is based. Advocacy is a well-established strategy and a professional obligation for achieving social justice. Even the National and International professional social work bodies across the world like the British Association of Social Workers, International Federation of Social Workers, National Association of Social Workers have time and again emphasized on advocacy in their codes of ethics for professional social work practice.

Advocacy is an important means of bringing change in lives of people who are disadvantaged, disempowered, or discriminated against. It plays a vital role in promoting the welfare of such individuals and groups. In our society, not everyone is always aware of their rights and the resources available for their enforcement. There are still a substantial number of people in our society who are disabled, disadvantaged and do not have access to information, services, facilities, etc. The purposes of human rights in social context and are listed below:

- Educate ourselves and others about an issue or problem that needs to be addressed.
- Change attitudes and spread awareness in society by addressing specific myths and misconceptions about social problems.
- Sensitize and influence law-makers, bureaucracy and the larger communities about the issues of the marginalized and oppressed.
- Organize efforts to support legal and social change for new laws and enforcement of existing laws

- Develop coalitions and networks to work together to achieve shared goals.
- Influence the media to represent the contemporary issues of the marginalized.

Social worker as an enabler

The enabler role is the responsibility to help the client become capable of coping with situation of transitional stress. Specific skills used in achieving this objective include conveying hope, reducing resistance and ambivalence, recognizing and managing feelings, identifying and supporting personal strengths and breaking down problems into parts that can be solved more readily, and maintaining a focus on goals and the means of achieving them.

As enablers, social workers engage individuals, families, and small groups in counseling processes. An enabler encourages action by engaging in a helping relationship, framing solutions, and working for constructive and sustainable change. In other words, enablers are change agents who "use varying approaches in order to provide the conditions necessary for clients to achieve their purposes, meet life challenges, engage in their natural life development processes, and carry out their tasks". In the context of work with groups, social workers enable supportive interactions among group members to facilitate problem-solving as enablers, practitioners consult with individual and family client systems to improve social functioning by modifying behaviors, relationship patterns, and social and physical environments.

Social worker as a counselor

The professional social workers have been rendering counseling role in wide range of areas and issues. Counseling expertise and understanding could be applied in the field of helping malnourished schedule tribe women. Through counseling social worker can recognize the inherent worth of the schedule caste women and respect as a person. Counseling can be widely used to change in the behavior of the schedule tribe women towards 'seeding the idea of health' in them. Social worker can help them to understand the severity of malnutrition in the ginning of the counseling and help them to understand the resources and treatment modalities available. They can guide them and their families to identify and monitor the severity of malnutrition problem and help them to set the problem and help them to find the solution to their problem.

Social work aims at achieving social inclusion and has been found to be effective in correcting disparities and initiating, helping individuals to overcome impediments that arise from different aspects of life. Malnutrition is also an important problem of schedule caste women life and is an impediment in the welfare of schedule caste women. Thus, it is also important for the social worker to address issues of malnutrition which require understanding it scientifically, and using counseling as an effective device to help the target group. Being a counselor at family level social workers help the family improves their

relationship among themselves and cope with difficult situation of malnutrition. Social worker can help the families to share their feelings concerns and underlying causes for it.

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Social worker as an activist

Being an activist professional social worker can alert and mobilize the dalit households on issues around their social problems and injustices and garner support to alleviate these conditions including problems related to malnutrition. Being a social activist social worker can mobilize the resources, build the coalition, can take legal action, lobby for better laws, advocate to create social policies as well as better resource allocation by government and agencies to address the issue of malnutrition among schedule caste households. workers as social activist can empower community-based efforts by resolving community issues and integrating social work as part of social reform to free schedule tribe from social exclusion and injustice.

To conclude, the social work implications were drawn based from the study, makes it evident that the entire model that leads to have better health. Social work is emphasized to help the individual to build a perspective for better health. The above suggestions are made in respect to the integrated approach of social work.

10.CONCLUSION

There are groups/Caste/Sub Caste of people in all societies who are systematically disadvantaged because they are discriminated against. Discrimination occurs in public institutions, such as the legal system or the education and health services, as well as in the household and in the community. Men, women and children who are discriminated against often end up excluded from society, the economy and political participation. They are more likely to be poor. They are more likely to be denied access to income, assets and services. These people from sub caste in scheduled caste suffer from social exclusion – and poverty reduction is harder as a result. Poverty reduction policies often fail to reach socially excluded groups unless they are specifically designed to do so. This study is about the challenges posed by social exclusion, and the ways governments, civil society.

In order to tackle social exclusion, it is important to understand the processes by which people are excluded. People are excluded by institutions and behavior that reflect, enforce and reproduce prevailing social attitudes and values, particularly those of powerful groups in society. It hurts them materially – making them poor in terms of income, health or education by causing them to be denied access to resources, markets and public services. It can also hurt them emotionally, by shutting them out of the life of their community.

Socially excluded people are often denied the opportunities available to others to increase their income and escape from poverty by their own efforts. So, even though the economy may grow and general income levels may rise, excluded people are likely to be left behind, and make up an increasing proportion of those who remain in poverty. Poverty reduction policies often fail to reach them unless they are specifically designed to do so. There is growing realization of the need to develop a healthy partnership between the government and the non-governmental organizations (NGOs). The role of NGOs in scheduled caste especially sub caste welfare activities, though small, has been responsible for introducing qualitative changes in the lives of the people. It is possible to make development works more

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